A U M

All our progress is an unfolding, like the vegetable bud. You have first an instinct, then an opinion, then a knowledge. —EMERSON

# THEOSOPHY

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## THE STUDY OF THE SELF

THE investigation of the self, writes Wm. Q. Judge somewhere, is at first like looking into the dark caverns of the inside of a glove. This seems an apt comparison, since the obscure workings of the psychic nature are hidden from view for two very good reasons. First, they are within, and are in constant "motion," changing color with each passing feeling, and assembling a kind of kaleidoscopic harmony with each new turning of the attention. The psychic unity of one moment may be quite different from that of the next, while the man remains oblivious of the change. Second, an impartial evaluation of the motives which arise from the psychic nature is especially difficult for inheritors of the Christian tradition of morality. The Christian tradition, while inhabited by the highest of ethical conceptions—as found, for example, in the Sermon on the Mount—implies that "goodness" or "virtue" is an end in itself, and not the means to perfect knowledge and unity. This results in feelings of guilt for all those who recognize imperfections in themselves. An evolutionary idea of human development throws an entirely different light upon what we term "sin" or imperfection. From the viewpoint of the growth of the soul, mistakes or weaknesses are but the raw material of evolution; they are to be reckoned with, but not made the basis of final self-judgment.

It might be said, therefore, that the mystery of the personal nature, and of "selfishness," which is the dynamic of the personal nature, will continue to haunt and disturb all those who have not really adopted an evolutionary view of the life of the soul. The man who judges him-

self by his mistakes of necessity condemns himself, and this may place an inordinate strain upon the "tolerances" of his karmic stamina. If he cannot bear the verdict an inspection of his behavior obliges him to render, he may enter upon a process of self-deception, in order to retain "self-respect." And thus begins the series of complex psychic actions and reactions to which the psychoanalysts and psychiatrists have given such close attention.

A man ought to be able to look at his "selfishness" without being thrown into a state of despair. Of course he has some selfishness in his nature. Every human being not yet an adept or a Buddha responds to psychic motivations. He *ought* to be able to look for these processes in himself without losing his balance. It is only the Christian skandhas of the "sinner complex" which make him feel so ashamed, so fearful, first, that he will discover wrong or weakness in himself, and second, that others will see it too. It is only after wrong and weakness lead to actual self-deception that they produce actual evil in human life, through the more aggressive sins of hypocrisy and ostentatious pretense.

From the point of view of the ego, life is a succession of turnings. Each decision made represents a path selected, an environment chosen, a new series of alternatives established, with which to work. Sometimes, at rare moments, we are able to look back on those old choices with clear eyes, and then we can imagine *what might have been.* How, then, do we "feel"? Such an interval of vision may be in fact a climax of inner evolution. It is a time of impartial seeing. If we fall into despondency, wishing we had acted differently, we throw the moment away, lapsing into another personal state. For if the realization of a mistake brings such pain that we long to forget, to lose ourselves in some new involvement, we invent for ourselves some modern version of the Lethe of ancient myth. But those who are driven to *seek* forgetfulness are always haunted by memory nevertheless—have no true freedom. And yet, more precious than any specific achievement, more valuable to the soul than being "right" in any given choice, is the seeing of the meaning of freedom—release from selfish preoccupation. Such times of seeing should be, we may think, truly unforgettable moments of our lives. They may come at the onset of an engagement which can no longer be stopped or retarded, or they may come at the very end, when the shackles of past choices finally fall away. When they come is not important; *that* they come, and that we welcome them—this is all-important.

The soul cannot really act until all the preoccupations of the personal mind with the ambitions and strivings of the psychic nature have been neutralized by a higher light. The events that make us happy, the depressions that make us sad, these have nothing to do with the soul. The soul is beyond happiness and unhappiness—the air it breathes is the atmosphere of knowledge, in which freedom is the vital essence.

When a man longs for this freedom, he begins to recognize the liens that Karma has placed about him and becomes able to admit that they are of his own making. This takes some strength. The capacity we have to blame others or "circumstances" for our misfortunes is a capacity needed only by the weak. If they could not shift the blame for what they seem to be, they could not bear to live. But the strong require no scapegoats, just as the strong can afford to do without conceit.

The idea of leaning back on the "ocean of life" and trusting its support is one that will bear continuous reflection, and the full meaning of the phrase may not come in one lifetime. Ultimately, the soul is parentless and free, yet how we cleave to protective bosoms! We are born from a matrix of shelter and protection, and share with others the friendly security of the family life. We move from circuit to circuit of protection, cherishing each partial unity, from family, race, and nation, to the subtler associations of discipleship and mutual support in the life of aspiration. And yet we lean, seldom daring to wonder what would happen to us if, one by one, the unities we have contracted for were broken and taken away.

To think about these things is to be honest with oneself, to test a little, even if only in theory, the strength that we possess. Are we able to live without favor or attention? From what matrix do we draw our hopes of a better life?

The selfishness we so despise in ourselves, and in others as well—it is like the flesh and blood of an organism. It cannot be killed in a day. Its end will not come in some awful *Götterdämmerung* of personality. The vicarious atonement of a final catastrophe is only one of the many shadows of the personal-god idea. Freedom comes from waiting and seeing as one waits. To want what the soul longs for—this is freedom. But to learn what the soul longs for, and to choose it—this is a matter of slowly developing "taste." And who knows what opens the heart to the longings of the soul? It is the high confidence of the Theosophic philosophy that there is that in every man which knows the answer.

# TRANSMIGRATION OF THE LIFE ATOMS

[*The Theosophist* for August, 1883, printed a letter by "N.D.K.," who requested further explanation of a footnote inserted by the Editor, H. P. Blavatsky, in the previous (July) number, page 244. The Editor's note stated that an Egyptian "mummy" is merely the objective, terrestrial and *empty* shell, and that "there may be hidden under the crude allegory a great scientific and occult truth." The remainder of the original footnote is printed below, followed by further comments by H.P.B. The letter by "N.D.K.," to which "Transmigration of the Life Atoms" is the reply, is omitted here, since it is not necessary to an understanding of H.P.B.'s article. Both letter and article were reprinted in their original form in THEOSOPHY 8:145, 178 and the article, in its present form, in THEOSOPHY 33:205.—Eds. THEOS.]

WE are taught that for three thousand years, at least, the "mummy," notwithstanding all the chemical preparations, goes on throwing off, to the last, invisible atoms, which from the hour of death re-entering the various *vortices* of being, go indeed "through every variety of organized life forms." But it is not the soul, the 5th, least of all the 6th, principle, but the *life-atoms* of the *Jiva,* the 2nd principle. At the end of the 3,000 years, sometimes more, and sometimes less, after endless transmigrations, all these atoms are once more drawn together, and are made to form the new outer clothing or the body of the same monad (the real soul) which had already been clothed with them two or three thousands of years before. Even in the worst case, that of the annihilation of the conscious *personal* principle, the monad or *individual* soul is ever the same, as are also the *atoms of the lower principles* which regenerated and renewed in this ever-flowing river of being are magnetically drawn together owing to their affinity, and are once more re-incarnated together. Such was the true occult theory of the Egyptians.

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We would, to begin with, draw attention to the closing sentence of the foot-note: "Such was the true occult theory of the Egyptians"—the word "true" being used there in the sense of its being the doctrine they really believed in * * *. It does not stand to reason that, outside those occult truths that were known to, and revealed by, the great Hierophants during the final initiation, we should accept *all* that either the Egyp-

tians or any other people may have regarded as true. The Priests of Isis were the only true initiates, and their occult teachings were still more veiled than those of the Chaldeans. There was the true doctrine of the Hierophants of the *inner* Temple; then the half-veiled Hieratic tenets of the Priest of the *outer* Temple; and, finally, the vulgar popular religion of the great body of the ignorant who were allowed to reverence animals as divine. As shown correctly by Sir Gardner Wilkinson, the initiated priests taught that "dissolution is only the cause of reproduction : . . . nothing perishes which has once existed, but things which appear to be destroyed only change their natures and pass into another form." In the present case, however, the Egyptian doctrine of atoms coincides with our own occult teachings.

Without any doubt, *Jiva* or *Prana* is quite distinct from the atoms it animates. The latter belong to the lowest or grossest state of matter —the *objectively* conditioned; the former, to its highest state: that state which the uninitiated, ignorant of its nature, would call the 'objectively finite,' but which, to avoid any future misunderstanding, we may, perhaps, be permitted to call the *Subjectively Eternal,* though at the same time, and, in one sense, the subsistent existence—however paradoxical and unscientific the term may appear.[1]

Life, the occultist says, is the eternal uncreated energy, and it alone represents, in the infinite universe, that which the physicists have agreed to name the principle or the law of continuity, though they apply it only to the endless development of the conditioned. But since modern science admits through her most learned professors that "energy has as much claim to be regarded as an objective reality as matter itself,"[2] and that life, according to the occult doctrine, is the *one* energy acting Proteus-like under the most varied forms, the occultists have a certain right to use such a phraseology. Life is ever present in the atom of matter, whether organic or inorganic, conditioned or unconditioned—a difference that the occultists do not accept. Their doctrine is that life is as much present in the inorganic as in the organic matter: when life-energy is active in the atom, that atom is organic; when dormant or latent, then the atom is inorganic. Therefore, the ex-

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[1] Though there is a distinct term for it in the language of the adepts, how can one translate it into a European language? What name can be given to that which is *objective* yet *immaterial* in its finite manifestations, *subjective* yet *substantive* (though not in our sense of *substance*) in its eternal existence? Having explained it the best we can, we leave the task of finding a more appropriate term for it to our learned English occultists.-Ed.

[2] *Unseen Universe.*

pression "life-atom," though apt in one sense to mislead the reader, is not incorrect after all, since occultists do not recognize that anything in nature can be inorganic, and know of no "dead atoms," whatever meaning science may give to the adjective.

The alleged *law* of Biogenesis is the result of the ignorance of the man of science of *occult* physics. It is accepted because the man of science was hitherto unable to find the necessary means to awaken into activity dormant life in what he terms an inorganic atom: hence the fallacy that a living thing can only be produced from a living thing, as though there ever was such a thing as *dead* matter in Nature! At this rate, and to be consistent, a mule ought to be also classed with inorganic matter, since it is unable to reproduce itself, and generate life.

We lay so much stress upon the above to answer at once any future objection to the idea that a mummy, several thousand years old, can be throwing off atoms. Nevertheless the sentence may perhaps have been more clearly expressed by saying, instead of the "life-atoms of Jiva," the atoms "animated by dormant Jiva or life energy." Again, the sentence,[3] though quite correct on the whole, might be more fully, if not more clearly, expressed. The "Jiva," or life principle which animates man, beast, plant or even a mineral, certainly *is* "a form of force indestructible," since this force is the one life, or *anima mundi,* the universal living soul, and that the various modes in which the various objective things appear to us in nature in their atomic aggregations, such as minerals, plants, animals, etc., are all the different forms or states in which this force manifests itself. Were it to become (we will not say absent, for this is impossible since it is omnipresent) but for one single instant inactive, say in a stone, the particles of the latter would lose instantly their cohesive property, and disintegrate as suddenly—though the force would still remain in each of its particles, but in a dormant state. Thus the continuation of the sentence, which states that when this indestructible force is "disconnected with one set of atoms, it becomes attracted immediately by others," does not imply that it abandons entirely the first set, but only that it transfers its *vis viva* or living power, the energy of motion, to another set. But because it manifests itself in the next set as what is called Kinetic energy,

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[3] From "Fragments of Occult Truth—I" (*Theosophist* III, 18; see THEOSOPHY 2:100). The full sentence reads: "The Vital principle (or *Jiv-atma*) a form of force, indestructible, and when disconnected with one set of atoms, becoming attracted immediately by others." —Eds. THEOSOPHY.

it does not follow that the first set is deprived of it altogether; for it is still in it, as potential energy, or life latent.[4] This is a cardinal and basic truth of occultism, on the perfect knowledge of which depends the production of every phenomenon. Unless we admit this point, we should have to give up all other truths of occultism. Thus what is meant by the life-atom going through "endless transmigrations" is simply this: we regard and call in our occult phraseology those atoms that are moved by Kinetic energy as "life-atoms," while those that are for the time being passive, containing but *invisible* potential energy, we call "sleeping atoms," regarding at the same time these two forms of energy as produced by the one and the same force, or life. We have to beg our readers' indulgence: we are neither a man of science, nor an English scholar. Forced by circumstances to give out the little we know, we do the best we can, and explain matters to the best of our ability. Ignorant of Newton's laws, we claim to know something only of the *Occult* Laws of motion. And now to the Hindu doctrine of Metempsychosis.

It has a basis of truth; and, in fact, it is an axiomatic truth—but only in reference to human atoms and emanations, and that not only after a man's death, but during the whole period of his life. The esoteric meaning of the Laws of Manu (See XII, 3, and XII, 54 and 55), of the verses that state that "every act, either mental, verbal or corporeal, bears good or evil fruit (Karma), the various transmigrations of *men* (not souls) through the highest, middle, and lowest stages, are produced by his actions"; and again that "A Brahman-killer enters the body of a dog, bear, ass, camel, goat, sheep, bird, etc.," bears no reference to the human Ego, but only to the atoms of his body, of his lower triad, and his fluidic emanations.

It is all very well for the Brahmins to distort, in their own interest, the real meaning contained in these laws, but the words as quoted never meant what they were made to yield from the above verses later on. The Brahmins applied them selfishly to themselves, whereas by "Brahman," man's seventh principle, his immortal monad and the essence of the personal Ego, were allegorically meant. He who kills or extin-

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[4] We feel constrained to make use of terms that have become technical in modern science—though they do not always fully express the idea to be conveyed—for want of better words. It is useless to hope that the occult doctrine may ever be thoroughly understood —even the few tenets that can be safely given to the world at large—unless a glossary of such words be edited; and, what is of a still more primary importance—until the full and correct meaning of the terms therein taught is thoroughly mastered.—Ed.

guishes in himself the light of Parabrahm, *i.e.,* severs his personal Ego from the Atman and thus kills the future Devachanee, becomes a "Brahman-killer." Instead of facilitating, through a virtuous life and spiritual aspirations, the mutual union of the *Buddhi* and the *Manas,* he condemns by his own evil acts every atom of his lower principles to become attracted and drawn, in virtue of the magnetic affinity thus created by his passions, into the forming bodies of lower animals or brutes. This is the real meaning of the doctrine of Metempsychosis. It is not that such amalgamation of human particles with animal or even vegetable atoms can carry in it any idea of personal punishment *per se,* for of course it does not. But it is a cause created, the effects of which may manifest themselves throughout the next rebirths—unless the personality is annihilated. Otherwise, from cause to effect, every effect becoming in its turn a cause, they will run along the cycle of rebirths, the once-given impulse expending itself only at the threshold of Pralaya. But of this anon.

Notwithstanding their esoteric meaning, even the words of the grandest and noblest of all the adepts, Gautama Buddha, are misunderstood, distorted and ridiculed in the same way. The *Hina-yana,* the lowest form of transmigration of the Buddhist, is as little comprehended as the *Maha-yana,* its highest form; and, because Sakya Muni is shown to have once remarked to his Bhikkus, while pointing out to them a broom, that "it had formerly been a novice who neglected to sweep out" the Council room, hence was reborn as a broom (!), therefore, the wisest of all the world's sages stands accused of idiotic superstition. Why not try and find out, before accusing, the true meaning of the figurative statement? Why should we scoff before we understand?

Is or is not that which is called magnetic effluvia a something, a stuff, or substance, invisible, and imponderable though it be? If the learned authors of "The Unseen Universe" object to light, heat and electricity being regarded merely as imponderables, and show that each of these phenomena has as much claim to be recognized as an objective reality as matter itself—our right to regard the mesmeric or magnetic fluid which emanates from man to man, or even from man to what is termed an *inanimate* object, is far greater. It is not enough to say that this fluid is a species of molecular energy like heat, for instance, for it is vastly more. Heat is produced whenever visible energy is transformed into molecular energy, we are told, and it may be thrown out by any

material composed of sleeping atoms, or inorganic matter, as it is called: whereas the magnetic fluid projected by a living body *is life itself.* Indeed it is "life-atoms" that a man in a blind passion throws off, unconsciously, though he does it quite as effectively as a mesmeriser who transfers them from himself to any object consciously and under the guidance of his will. Let any man give way to any intense feeling, such as anger, grief, etc., under or near a tree, or in direct contact with a stone; and, many thousands of years after that, any tolerable Psychometer will see the man and sense his feelings, from one single fragment of that tree or stone that he had touched. Hold any object in your hand, and it will become impregnated with your life atoms, indrawn and outdrawn, changed and transferred in us at every instant of our lives. Animal heat is but so many life atoms in molecular motion. It requires no adept knowledge, but simply the natural gift of a good clairvoyant subject, to see them passing to and fro, from man to objects and *vice versa* like a bluish lambent flame.

Why, then, should not a broom, made of a shrub which grew most likely in the vicinity of the building where the lazy novice lived; a shrub, perhaps, repeatedly touched by him while in a state of anger provoked by his laziness and distaste to his duty,—why should not a quantity of his life atoms have passed into the materials of the future besom, and therein have been recognized by Buddha, owing to his superhuman (not *supernatural*) powers? The processes of nature are acts of incessant borrowing and giving back. The materialistic sceptic, however, will not take anything, save in a literal, dead-letter sense. We would invite those Christian Orientalists who chuckle at this record of Buddha's teachings, to compare it with a certain passage in the Gospels—a teaching of Christ, to his disciples' query "who did sin, this man or his parents, that he was born blind?"—the answer they received was—"neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." (John ix.2-3.)

Now Gautama's statement has a scientific and philosophic meaning for every occultist at least, if it lacks a clear meaning for the profane, while the answer put (probably centuries later[5]) into the mouth of the founder of Christianity by his over-zealous and ignorant biographers has not even that esoteric meaning which so many of the sayings of

[5] And probably by, or under, the inspiration of Irenaeus—since the sentence is found in the 4th Gospel, that of John, that did not exist yet at the time of his quarrels with the Gnostics.—Ed.

Jesus are pregnant with. This alleged teaching is an uncalled-for and blasphemous insult to their own God, implying, as it clearly does, that for the pleasure of manifesting his power, the Deity had foredoomed an innocent man to the torture of a life-long blindness. As well accuse Christ of being the author of the 39 Articles!

To conclude our too long answer, the "lower principles" mentioned in the foot-note are—the 1st, 2nd and 3rd. They cannot include the *Kamarupa,* for this "rupa" belongs to the middle, not the lower principles. And, to our correspondent's further query, "do the atoms of these (the 4th and the 5th) also re-form after going through various transmigrations to constitute over again the 4th and the lower 5th of the next incarnation"—we answer—"they do." The reason why we have tried to explain the doctrine of the "life-atoms" at such length, is precisely in connection with this last question, and with the object of throwing out one more valuable hint. We do not feel at liberty at present, however, to give any further details.

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## THE HIDDEN WORLD

Leibniz appears as a bright prophetic star, forerunner and foreteller of new ways of thought. In his view, in the view of this most suggestive and remarkable thinker, just as a nation is composed of persons, so the universe may best be understood as consisting of an infinite variety of living and active beings, monads, as he called them, each a separate and distinct centre of energy, monads of many grades and levels, the whole forming a *scala naturae,* a staircase of living creatures. "The world," said Leibniz, "is not a machine. Everything in it is force, thought, desire." The monads reflect the universe, each from its own angle, each in its own degree. Each has its own energy and appetite, and each seeks, as men and animals seek, the fulfilment of its own peculiar needs. This great community extends both upwards and downwards from man through the whole creation. The world, in brief—a noble thought, and at least worthy of belief—is a living society.

Suppose we carry with us this thought, which has earlier authority behind it, and see what light it may throw upon our immediate experience. . . . Does science forbid the suggestion? On the contrary, it now inclines to support it.

—W. MACNEILE DIXON

# ABOUT THE MINERAL MONAD

ANY English expression that correctly translates the idea given is "authorized by the Adepts." Why not? The term "monad" applies to the latent life in the mineral as much as it does to the life in the vegetable and the animal. The monogenist may take exception to the term and especially to the idea, while the polygenist, unless he be a corporealist, may not. As to the other class of scientists, they would take objection to the idea even of a human monad, and call it "unscientific." What relation does the monad bear to the atom? None whatever to the atom or molecule as in the scientific conception at present. It can neither be compared with the microscopic organism classed once among polygastric infusoria, and now regarded as vegetable and ranked among algæ; nor is it quite the *monas* of the Peripatetics. Physically or constitutionally the mineral monad differs, of course, from that of the human monad, which is neither physical, nor can *its* constitution be rendered by chemical symbols and elements. In short, the mineral monad is *one*—the higher animal and human monads are countless. Otherwise, how could one account for and explain *mathematically* the evolutionary and *spiral* progress of the four kingdoms? The "monad" is the combination of the last two Principles in man, the 6th and the 7th, and, properly speaking, the term "human monad" applies only to the Spiritual Soul, not to its highest spiritual vivifying Principle. But since divorced from the latter the Spiritual Soul could have no existence, no being, it has thus been called. The composition (if such a word, which would shock an Asiatic, seems necessary to help European conception) of Buddhi or the 6th principle is made up of the essence of what you would call matter (or perchance a centre of Spiritual Force) in its 6th and 7th condition or state, the animating ATMAN being part of the ONE LIFE or Parabrahman. Now the Monadic Essence (if such a term be permitted) in the mineral, vegetable and animal, though the same throughout the series of cycles from the lowest elemental up to the Deva kingdom, yet differs in the scale of progression.

It would be very misleading to imagine a monad as a separate entity

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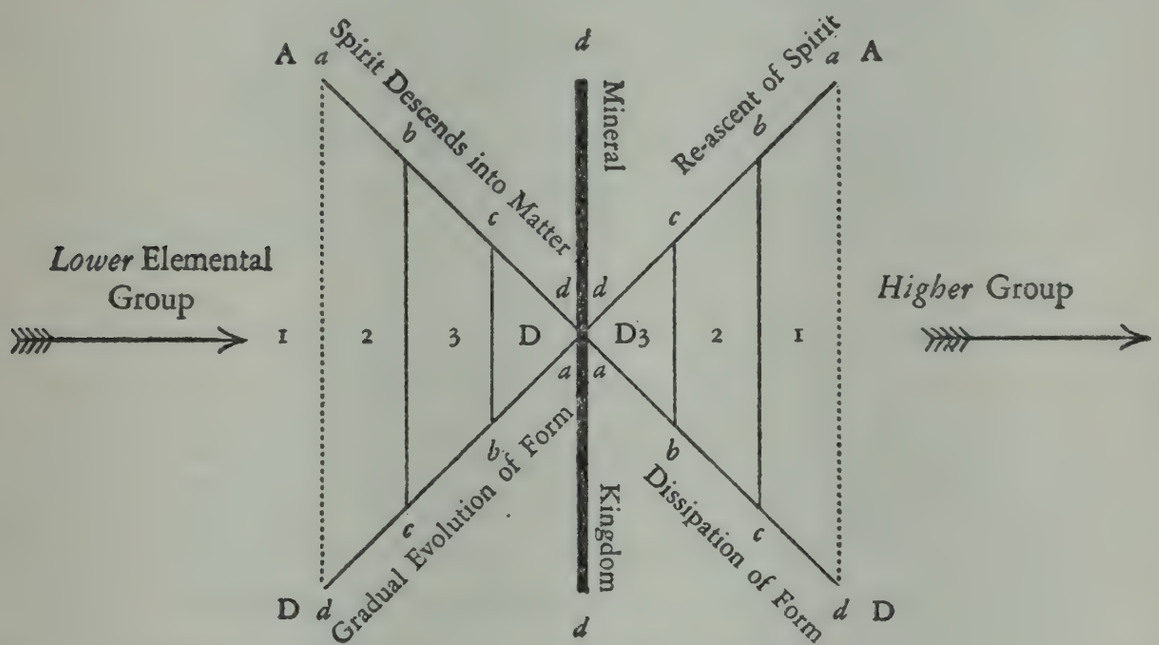
NOTE.—This article, containing suggestive correlations to "Transmigration of the Life-Atoms," is here reprinted as an addendum for the convenience of students. "About the Mineral Monad" first appeared in *Five Years of Theosophy,* as one of the answers to "Some Enquiries Suggested by 'Esoteric Buddhism'."—Eds. THEOSOPHY.

trailing its slow way in a distinct path through the lower kingdoms, and after an incalculable series of transmigrations flowering into a human being; in short, that the monad of a Humboldt dates back to the monad of an atom of hornblende. Instead of saying a mineral monad, the correct phraseology in physical science which differentiates every atom, would of course have been to call it *the* Monad manifesting in that form of Prakriti called the mineral kingdom. Each atom or molecule of ordinary scientific hypotheses is not a particle of something, animated by a psychic something, destined to blossom as a man after æons. But it is a concrete manifestation of the Universal Energy which itself has not yet become individualized: a sequential manifestation of the one Universal Monas. The ocean does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man-birth. The tendency towards segregation into individual monads is gradual, and in the higher animals comes almost to the point.

The Peripatetics applied the word Monas to the whole Cosmos, in the pantheistic sense; and the Occultists while accepting this thought for convenience' sake, distinguish the progressive stages of the evolution of the Concrete from the Abstract by terms of which the "Mineral Monad" is *one*. The term merely means that the tidal wave of spiritual evolution is passing through that arc of its circuit. The "Monadic Essence" begins to imperceptibly differentiate in the vegetable kingdom. As the monads are uncompounded things, as correctly defined by Leibnitz, it is the spiritual essence which vivifies them in their degrees of differentiation which constitutes properly the monad—not the atomic aggregation which is only the *vehicle* and the substance through which thrill the lower and higher degrees of intelligence. And though, as shown by those plants that are known as sensitives, there are a few among them that may be regarded as possessing that conscious perception which is called by Leibnitz *apperception,* while the rest are endowed but with that internal activity which may be called vegetable *nerve*-sensation (to call it *perception* would be wrong), yet even the vegetable monad is still *the* Monad in its second degree of awakening sensation. Leibnitz came several times very near the truth, but defined the monadic evolution incorrectly and often greatly blundered.

There are *seven* kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces—from the first stage of the differentiation of *Mulaprakriti* to its third degree—*i.e.,* from full un-

consciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning-point in the degrees of the "Monadic Essence" —considered as an Evoluting Energy. Three stages in the elemental side; the mineral kingdom; three stages in the objective physical side—these are the seven links of the evolutionary chain. A descent of spirit into matter, equivalent to an ascent in physical evolution, a re-ascent from the deepest depths of materiality (the mineral) towards its *status quo ante,* with a corresponding dissipation of concrete organisms up to Nirvana—the vanishing point of differentiated matter. Perhaps a simple diagram* will aid us:—




The line A D represents the gradual obscuration of spirit as it passes into concrete matter; the point D indicates the evolutionary position of the mineral kingdom from its incipient (*d*) to its ultimate concretion (*a*); *c, b, a,* on the left-hand side of the figure, are the three stages of elemental evolution; *i.e.,* the three successive stages passed by the spiritual impulse (through the elementals—of which little is permitted to be said) before they are imprisoned in the most concrete form of matter; and *a, b, c,* on the right-hand side, are the three stages of organic life, vegetable, animal, human. What is total obscuration of spirit is complete perfection of its polar antithesis—matter; and this idea is conveyed in the lines A D and D A. The arrows show the line of travel of the evolutionary impulse in entering its vortex

* The above diagram represents a logical section of the scheme of evolution, and not the evolutionary history of a unit of consciousness.

and expanding into the subjectivity of the ABSOLUTE. The central thickest line, *d d,* is the Mineral Kingdom.

The monogenists have had their day. Even believers in a personal god, like Professor Agassiz, teach now that, "There is a manifest progress in the succession of beings on the surface of the earth. The progress consists in an increasing similarity of the living fauna, and among the vertebrates especially, in the increasing resemblance to man. Man is the end towards which all the animal creation has tended from the first appearance of the first Palæozoic fishes." (*Principles of Zoology,* pp. 205-6.) The "mineral monad" is not an individuality latent, but an all-pervading Force which has for its present vehicle matter in its lowest and most concrete terrestrial state; in man the monad is fully developed, potential, and either passive or absolutely active, according to its vehicle, the five lower and more physical human principles. In the Deva kingdom it is fully liberated and in its highest state—but one degree lower than the ONE Universal Life.

—H. P. Blavatsky

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## THE AGENTS OF EVOLUTION

If we could understand why, in the building of each individual body, there is a brief résumé or structural recollection of each of Nature's ancient discoveries which contributed to the line of ascent, we should have a valuable key in our hands. One might suppose that, having done it so often, "Nature" could construct a new human being without recapitulating the past; but in fact this is not so. Can we find any clue to this in our conception of evolution as psycho-physical: the evolution of mind-stuff being causative, and that of matter being consequential? Something which we may call the racial or collective mind appears to be concentrated on the growing embryo, and goes through the process of recollection, building its theme into matter. Once the race-mind has done its work, it leaves as it were in the new physical form a basic mental structure, upon which will be built throughout this individual's life the higher mental pyramid of individual experience. Mind appears to achieve its own further evolution through this process of individualisation, and by watching how creative mind develops in ourselves, we may, I think, expect to find in a more evolved form the method or working of the collective Mind which constructed the body.

—RAYNOR C. JOHNSON

# WORD PUZZLES

THEOSOPHICAL students, when encountering the word *psychology,* are often apt to think of Wm. Q. Judge's criticism of Western systems bearing that name—occurring at the outset of Chapter 16 of *The Ocean of Theosophy.* There Mr. Judge stated that, from a theosophical point of view, "there is no Western *Psychology* worthy of the name," because of the materialistic dogmas supported by "investigators of the accepted schools." Further explanation follows:

> This lack of an adequate system of *Psychology* is a natural consequence of the materialistic bias of Science and the paralyzing influence of dogmatic religion; the one ridiculing effort and blocking the way, the other forbidding investigation.
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> Real *psychology* is an Oriental product today. Very true, the system was known in the West when a very ancient civilization flourished in America, and in certain parts of Europe anterior to the Christian era, but for the present day *psychology* in its true phase belongs to the Orient.

Since the time of Judge's writing considerable changes have taken place in the outlook of "Western investigators," and the most important of these might be said to be widespread recognition of the validity of just such criticisms as those mentioned in *The Ocean of Theosophy.* Along with this has grown an awareness that the word *psychology* itself, in Western usage, has been both traduced and confused. The historical origin of confusion in respect to *psychology* may be traced back to the *De Anima* of Aristotle, for, as the *Encyclopedia Britannica* notes, Aristotle "merged" psychological studies with "purely biological questions." During the Middle Ages, the Church was certainly not interested in *psychology*—which implies a *developing* science in respect to the soul—and, in fact, theology and *psychology* are likely always to be at odds. Therefore, since the churchmen claimed exclusive domain over the "inner man," the approach which characterized the development of *psychology* in Christian culture was by a side entrance; the physical scientists were, apparently, the only true investigators, and, being of inveterate curiosity, were bound sooner or later to attempt to study mental phenomena by way of physics and biology.

The trend towards materialism in *psychology,* involving multitudinous confusions and factionalisms, is amply represented in a 1933 volume entitled *Seven Psychologies,* by Professor Edna Heidbreder. Dr.

Heidbreder's first chapter commences her survey of the warring systems of the 30's with the following paragraphs:

> It is something of a paradox that systems of psychology flourish as they do on American soil. Psychology, especially in the United States, has risked everything on being science; and science on principle refrains from speculation that is not permeated and stabilized by fact. Yet there is not enough fact in the whole science of psychology to make a solid system.
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> No one knows this better than the psychologists themselves. They see with the eyes of familiar association not only the undeniable poverty of their science, but the flimsiness and shoddiness of much of the material they are asked to accept as genuine fact. Psychologists are continually looking upon the work of their colleagues and finding that it is not good. And with little hesitation, or with none at all, they expose the weaknesses and flaws they discover.
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> One can hardly cross the threshold of the lively young science without suspecting that all is not peace and harmony under its roof-tree; that the bands of workers one encounters there represent not only a necessary division of labor but a state of internal strife. Perhaps the most assertive of the warring groups is composed of the younger students of animal and comparative psychology most of whom pride themselves on being hard-headed and realistic and on having discarded the airy nothings of a psychology that deals with minds. They wish above all else to be severely scientific, and some of them seem convinced that they can best realise this ambition by resembling as closely as possible their near neighbors, the physiologists. They are for the most part confident and resolute young men, strong in the faith that by probing into the depths of matter and muscle, they are digging at the roots of things.

This "physical science orientation" in regard to psychology has left a deep imprint, and even the *Britannica* defines psychology as study of "mental phenomena or of the higher functions of beings endowed with mind." Emphasis upon "phenomena" and "functions" reveals the tendency mentioned—to approach the soul as if it were a function, or efflorescence, of the physical organism, a tendency which caused the earliest approaches chosen by orthodox psychologists to be heavily weighted by preconception.

The inclination of Western *psychology* towards full materialism reached an extreme in the doctrines of "behaviorism," now largely discredited because of obvious oversimplifications. It was probably in respect to the behaviorists that a noted German scholar once remarked that "*psychology* long ago lost its soul, and is now said to be losing its mind." But present trends in *psychology,* as often recently noted in

"Lookout," move in a different direction. Not only have parapsychologists begun to approach the subject of consciousness from a non-materialistic point of view, but philosopher-psychologists have recognized the need for a definition of psychology which includes all that philosophy once meant by the word "soul."

One of the best examples of this maturation of perspective appears in passages from Erich Fromm's *Psychoanalysis and Religion,* portions of which have been previously quoted in THEOSOPHY. Dr. Fromm draws a distinction between formal religion and genuine *psychology* by remarking that the searching student "is not concerned with the church but with man's soul." He continues:

> A view which is often proposed by religionists is that we have to choose between religion and a way of life which is concerned only with the satisfaction of our instinctual needs and material comfort; that if we do not believe in God we have no reason—and no right—to believe in the soul and its demands. Priests and ministers appear to be the only professional groups concerned with the soul, the only spokesmen for the ideals of love, truth, and justice.
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> Historically this was not always so. While in some cultures like that of Egypt the priests were the "physicians of the soul," in others such as Greece this function was at least partly assumed by philosophers. Socrates, Plato, Aristotle did not claim to speak in the name of any revelation but with the authority of reason and of their concern with man's happiness and the unfolding of his soul. They were concerned with man as an end in himself as the most significant subject matter of inquiry. Their treatises on philosophy and ethics were at the same time works on psychology.

Elsewhere, in criticizing the materialists whose unconsciously-held dogmas dominated the field for such a long time, Fromm further explains that "*psychology* thus became a science lacking its main subject matter, the soul; it was concerned with mechanisms, re-action formations, instincts, but not with the most specifically human phenomena: love, reason, conscience, values. Because the word *soul* has associations which include these higher human powers I use it here and throughout these chapters."

H. P. Blavatsky's fundamental discourse on the human mind, published in *Lucifer* under the title of "Psychic and Noëtic Action," indicates that the esotericists' quarrel with nineteenth-century *psychology* lay principally in its failure to distinguish between physiology and the "science of the soul." To make this clear, she approvingly selects two full pages of quotations from Yale Professor George T. Ladd's text-

book, *Physiological Psychology,* wherein Dr. Ladd aptly pointed out the confusion resulting from most contemporary psychologists' unwarranted assumptions adopted during efforts to explain the human mind by nerve and brain phenomena alone. One of the passages quoted from Dr. Ladd reads as follows:

> *The phenomena of human consciousness must be regarded as activities of some other form of Real Being than the moving molecules of the brain.* They require a subject or ground which is in its nature unlike the phosphorized fats of the central masses, the aggregated nerve-fibres of nerve-cells of the cerebral cortex. This Real Being thus manifested immediately to itself in the phenomena of consciousness, and indirectly to others through the bodily changes, is the *Mind.* To it the mental phenomena are to be attributed as showing what it *is* by what it *does.* The so-called mental "faculties" are only the *modes of the behaviour* in consciousness of this real being. We actually find, by the only method available, that this real being called Mind believes in certain perpetually recurring modes: therefore we attribute to it certain faculties. . . . Mental faculties are not entities that have an existence of themselves. . . . They are the modes of the behaviour in consciousness of the mind. And the very nature of the classifying acts which lead to their being distinguished, is explicable only upon the assumption that *a Real being called Mind* exists, and is to be distinguished from the real beings known as the physical molecules of the brain's nervous mass.

Elsewhere, in *Isis Unveiled,* H.P.B. indicated that *psychology* assisted by clear-thinking men like Ladd, would some day again come to signify "the science of the soul," and the true meaning and significance of the term eventually be reborn. In discussing the limitations of materialistic medicine, she writes:

> *Psychology* has no worse enemies than the medical school denominated *allopathists.* It is in vain to remind them that of the so-called sciences, medicine, confessedly, least deserves the name. Although of all branches of medical knowledge, *psychology* ought more than any other to be studied by physicians, since without its help their practice degenerates into mere guesswork and chance-intuitions, they almost wholly neglect it. Alas! that in questioning nature so many men of science should daintily sort over her facts and choose only such for study as best bolster their prejudices. And where should the keys to every truth in nature be searched for, unless in the hitherto unexplored mystery of *psychology?*

Since H.P.B.'s time a whole new field of medicine has been admitted, that of "psychosomatics," and the psychologists—*Western* psychologists—have forced its notice upon orthodox medicine.

Note must be taken, also, before closing the discussion in respect to "materialistic" psychologists, that even these devotees of the Western tradition—particularly when psychotherapists and psychoanalysts—have indeed provided a scientific explanation of behavior for kamically-dominated Personal Man. Theosophical doctrines and precepts are capably supplemented by the findings of such investigators—who have, almost from necessity, been occupied with distortions of the psychic nature, reflecting lower manasic motivations. The "errors" of psychology, then, have been principally errors of omission, typical of mechanistic science in general, all flowing from the assumption that a discussion of "physiological psychology" explains *everything* about human consciousness. With modern investigators pressing forward into the field of parapsychology, however, and with men such as Dr. Fromm revitalizing the meaning of "soul," the distortions occasioned by this type of preoccupation will doubtless be gradually corrected.

It is interesting, in this connection, to correlate Madame Blavatsky's statement in regard to Gotama Buddha—that he actually belonged to the Sixth Round of evolution, thus being as far advanced as anyone occupying mortal body could be on the earth—with the growing recognition on the part of psychologists that Buddha's profound wisdom is directly applicable to therapy today. As one of the first scholars of the world, S. Radhakrishnan, remarked, in his two-volume work on Indian philosophy, "Buddhism is essentially psychology." So the word that originally meant "search for the invisible breath or spirit," or "knowledge pertaining to the immortal ego," has, perhaps, like the whole human race, passed through a number of transitional cycles—first downward "into matter," and is now on an ascending arc, turning back toward its natural birthright, plus the knowledge gained.

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The nonmathematician is seized by a mysterious shuddering when he hears of "four-dimensional" things, by a feeling not unlike that awakened by thoughts of the occult. And yet there is no more commonplace statement than that the world in which we live is a four-dimensional space-time continuum.

—Albert Einstein

# TRIADIC NATURE

HOWEVER unfamiliar, as yet, to the West, the freely used Sanskrit nomenclature of Theosophy—the universal Wisdom-Religion—contains for developing Aryan minds immense stores of intelligible truth. Within the terms used is said to be conveyed the hidden meaning, the undisclosed veda. This meaning the student is encouraged to get at, if he would apprehend the doctrine along its esoteric lines. For it is often declared that man epitomizes the universe in little, he copies the whole down to its finest detail, hence he will know himself in measure as he knows cosmic evolution. In this sense the greater will evidently contain the lesser, and "cosmic" Sanskrit thus embraces ideas which, when found, make for human progress.

One such term is *Pradhana.* Pradhana is defined as undifferentiated Substance. Manifestly it is a great deal more than the words imply, for it is called also *Akasha, Alaya,* and is even identified with *Mula-prakriti*—all of which stand for the "root of Nature and Life." Pradhana or matter unmodified is "the first form of material nature (*prakriti*), as well as *invisible* nature. It and *Purusha,* spirit, are eternally one. They are without adventitious qualities or attributes *only during Pralaya,* and when *beyond* any of the planes of consciousness of existence." Vishnu Purana further states that "from Pradhana, primordial substance, presided over by embodied spirit (Kshetrajna) proceeds the evolution of . . . qualities. From the great Principle *Mahat* (Universal Intellect, or mind) proceeds the origin of the subtle elements and from these the organs of sense."

The "qualities" are the *Trigunas,* the three divisions of the inherent attributes of differentiated matter, or nature. Prakriti is nature in general, as opposed to Purusha, the spiritual nature or spirit. Together the two—Prakriti and Purusha—are the "primeval aspects of the One Unknown Deity." Purusha is the basis of all manifested objects. Without it nothing could exist or cohere. It interpenetrates everything everywhere. It is the reality of which, or upon which, those things called real by us are mere images. As Purusha reaches to and embraces all beings, they are all connected together, and in or on that plane

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NOTE.—Collated from Theosophical sources.

where that Purusha is, there is a perfect consciousness of every act, thought, object, and circumstance, whether supposed to occur there, or on this plane, or any other. In the Sankhya philosophy, Purusha, spirit, is spoken of as something impotent unless he mounts on the shoulders of Prakriti, matter, which left alone, is—senseless. But in the secret philosophy the two are viewed as graduated. Though co-eternal and co-existent, one and the same *in origin,* Spirit and Matter, when once they are on the plane of differentiation, begin each of them their evolutionary progress in contrary directions—Spirit falling gradually into matter, and the latter ascending to its original condition, that of a pure spiritual substance. Both are inseparable, yet ever separated. In polarity, on the physical plane, two like poles will always repel each other, while the negative and the positive are mutually attracted; so do Spirit and Matter stand to each other—the two poles of the same homogeneous substance, the root-principle of the universe.

Yet Prakriti is ever called Maya, illusion, and is doomed to disappear with the rest, the gods included, at the hour of the Pralaya. The esoteric doctrine teaches that while Mulaprakriti, *the noumenon,* is self-existing and without any origin—is, in short, parentless (Anupadaka)—Prakriti, its phenomenon, is periodical and no better than a phantasm of the former. Thus the assertion: "There is a difference between manifested and unmanifested matter, between Pradhana, the beginningless and endless cause, and Prakriti, or the manifested effect." Pradhana is *the noumenon* of the seven-fold differentiated Prakriti. But in their origin Spirit and Matter, or Purusha and Prakriti, are but two primeval aspects of the One and Secondless. Matter or substance is septenary within our world, as it is so beyond it. Moreover, each of its states is graduated into seven degrees of density. "In the beginning were the seven forms of Prakriti reckoned from Mahat to earth. So at Pralaya these seven successively re-enter into each other. The primary Element, Consciousness, combined with *tamasa* (spiritual darkness) is itself disintegrated by Mahat. Prakriti and Purusha both finally resolve into Supreme Spirit. . . ."

*Mahat* is the "creator." It is the first principle of Universal Intelligence and Consciousness, and means literally "the great one." Mahat is the producer of Manas the thinking principle, and of *Ahankara,* egotism or the feeling of "I am I" (in the lower manas). Mahat is said to be the first production of Pradhana, and is that "Universal Intelligence whose *characteristic property* is Buddhi." He is the "first-born"

or the Logos, of whom the Puranas tell us that "Mahat and matter are the inner and outer boundaries of the Universe," or, in our language, the negative and positive poles of dual nature (abstract and concrete). He is, in short, the "creator" or the divine mind in creative operation, "the cause of all things." He is the "Son" of the ever-immaculate "Mother" on the plane of Cause, and becomes the "Father" on the lower *manifested* plane. Mahat is cosmic ideation, the Universal World Soul, the basis of the intelligent operations in and of Nature. The occultists would say that the *awakened* Mahat is the Universal Mind already projected into the phenomenal world, as the first aspect of the changeless ABSOLUTE. The esoteric doctrine teaches also that the Dhyan Chohans are the collective aggregate of divine Intelligence or primordial *mind.*

Thus Mahat is Cosmic Ideation, the Divine Thought, the Universal Mind in operation. Fohat, the dynamic energy of Cosmic Ideation, is the "child" of Mahat, as also is Manas in man. Fohat is thus in turn the guiding power of all manifestation, the "Thought Divine" (Mahat) transmitted and made manifest through the Dhyan Chohans, the architects of the visible world—the "bridge" and link between Mind and Matter (Prakriti). The matter-moving Nous, the animating Soul, immanent in every atom, manifested in man, latent in the stone, has *different degrees of power;* and this pantheistic idea of a general Spirit-Soul pervading all Nature is the oldest of all the philosophical notions. It is, as said, the producer of Manas the thinking principle, and of *Ahankara,* egotism or the feeling of "I am I," self-consciousness or self-identity.

Ahankara is also universal Self-consciousness and has a triple aspect, as has Manas. This concept of "I," or one's Ego, is either *Satva,* "pure quietude," or appears as *Rajas,* "active," or remains *Tamas,* "stagnant," in darkness. It belongs to heaven and earth, and assumes the properties of either. These three great qualities, properties, or aspects of Nature in the active condition are also known under the names of Brahma, Vishnu, and Siva. "The fact is, that all the three 'persons' of the *Trimurti* are simply three qualificative gunas or attributes of the universe of differentiated Spirit-Matter; the self-formative, self-preserving, and self-destroying, for purposes of regeneration and perfectibility. This is the correct meaning."

Siva is described as a god of the first order, in the Hindu Pantheon; his character of Destroyer being higher than Vishnu, the Preserver,

as he destroys only to regenerate on a higher plane. Siva is thus synonymous with *Tamas.* He is born as Rudra, the Kumara, and is the patron of all the Yogis, being called as such Maha-Yogi, the *great ascetic.* Vishnu is the embodied *Satvaguna,* the property of preservation arising from quietude and restful enjoyment, which characterizes the intermediate period between full grown and the beginning of decay; while Siva, being embodied *Tamoguna,* which is the attribute of stagnation and final decay, becomes of course the destroyer. This is as highly philosophical under its mask of anthropomorphism, as it is unphilosophical and absurd to hold and enforce on the world the dead letter of the original conception. As the Padma Purana has it: "In the beginning the great Vishnu, desirous of creating the whole world, became threefold (*Pradhana,* or Nature, following Pralaya), creator, preserver, destroyer. In order to produce the world, the Supreme Spirit emanated from the right side of his body, himself, as Brahma. Then, in order to preserve the world he produced from the left side of his body Vishnu. And in order to destroy the world he produced from the middle of his body the eternal Siva. Some worship Brahma, some Vishnu, others Siva; but Vishnu, one yet threefold, creates, preserves, and destroys. Therefore let the pious make no difference between the three."

The word Vishnu is from the root *vish,* "to pervade"; thus his universal character. In the *Rig Veda,* Vishnu is no high god, but simply a manifestation of solar energy, described as "striding through the seven regions of the Universe in *three* steps and enveloping all things with the dust (of his beams)." Whatever may be the six other occult significances of the statement, this is related to the same class of types as the seven and ten Sephiroth, and the *seven* and *three* orifices of the *perfect* Adam Kadmon, as the seven "principles" and the higher triad in man, etc. Later on this mystic type becomes a great god, the preserver and the renovator, he "of a thousand names—*Sahasranama.*"

Brahma is made the personified embodiment of *Rajoguna,* the attribute or quality of activity, of desire for procreation, that desire owing to which the universe and everything in it is called into being. Brahma the "Creator" is, as a term, derived from the root *brih,* to increase or expand. Brahma (Mahat?) "expands" and becomes the Universe woven out of his own substance (Prakriti?). As "the germ of the unknown Darkness," Brahma is the material from which all evolves and develops "as the web from the spider, as foam from the water," etc.

The student must distinguish between Brahma the neuter, or Brah-

man, SAT; and Brahmâ the male creator of the Hindu Pantheon. The former (Brahman) is the impersonal and uncognizable Principle of the Universe from the essence of which all emanates, and into which all returns, which is incorporeal, immaterial, *unborn,* eternal, beginningless and endless. It is all-pervading, animating the highest god as well as the smallest mineral atom. Likewise it is taught that both Purusha and Pradhana are immutable and unconsumable *in eternity;* during Mayavic (manvantaric, active) periods both may be referred to as that which can expand, pass away and disappear, and is "modifiable." The principle Mahat, esoteric philosophy explains as "the manifested Omniscience"—the first Cosmic aspect of Parabrahm or the esoteric SAT, the Universal Soul, at the root of SELF-Consciousness. The "Triad of Nature" is thus seen to be both periodical and eternal. It is "the root and the flower."

SAT, absolute self-existing Being, develops in itself self-consciousness (Ahankara); instinctive Being (or LIFE) becomes THOUGHT, or Reason reflecting its own nature—the internal Word or Logos which says, "I am Brahm or the Self-existence." From the self-conscious Thought contemplating its own eternal Being, from the eternal Being developing into perpetual self-consciousness, Thought, or Reason, is an eternal breathing forth of Ananda, Joy, or Love, and these three are in one Knowledge or SOLIDARITY (Jnana). Expressed in more modern *Secret Doctrine* language the foregoing would be phrased: Manvantaric impulse (consciousness) commences with the reawakening of Cosmic Ideation (Thought, Mahat) concurrently with, and parallel to the primary emergence of Cosmic Substance (Prakriti)—the latter being the manvantaric vehicle of the former—from its undifferentiated *pralayic* state. Then, absolute wisdom (SAT) mirrors itself in its Ideation; which, by a transcendental process, superior to and incomprehensible by *human* consciousness, results in Cosmic Energy (Breath). Thrilling through the bosom of inert Substance, Cosmic Energy (Fohat) impels it to activity, and guides its primary differentiations on all the seven planes of Cosmic Consciousness.

The Universe, including the visible and the invisible, the essential nature of which *is compounded of purity, action, and rest,* and which consists of the elements and the organs of action, exists for the sake of the soul's experience. Hence (says Krishna, addressing Arjuna), "there are three gunas or qualities arising from Nature. They are Satva, truth, Rajas, passion, and Tamas, darkness, and each of them confineth the

incorruptible spirit in the body." Satva is the name given among occult students of the Aryasanga School to the dual Monad or Atma-Buddhi, and Atma-Buddhi on this plane corresponds to Parabrahm and Mulaprakriti on the higher plane. The "Root" (of Nature) means pure knowledge (*Satva*), eternal unconditioned reality or SAT, whether we call it Parabrahm or Mulaprakriti, for these are the two aspects of the ONE. On the manifested plane also "Satva is the characteristic of spirit; spirit indeed still in antithesis to body and soul (the other two aspects of the triad, correlating with Rajas and Tamas), to matter and life; therefore, though bright, luminous, and glorious, still partaking of distinction, and bound in the chains of individuality and limitation."

Makunda Raja, in his relation of the order of creation, says: "Know the three-fold or self-consciousness (Ahankara) to be the Satvika, or self-consciousness of truth or goodness; the Rajasa, or self-consciousness of passion, and the Tamasa or self-consciousness of darkness; in each of which respectively a power or energy peculiar to it appears radiantly developed. In the self-consciousness of truth or goodness, is the power or energy of knowledge or *wisdom* (Purusha); in the self-consciousness of passion resideth the power or energy of *action* (Brahma); in the self-consciousness of darkness existeth incessantly the power or energy of substance or matter (Siva)."

The Tamas quality is the great characteristic of brute matter. It is insensibility, opacity, cold obstruction, immovability; in morals the sluggish, material, brutish tendency. In its highest form of organic development it does not go beyond the mere animal life and region of the sense. Rajas is the characteristic of moral life, or soul. The cold obstruction and insensibility of Tamas are wakened into pangs of painful movement; the sensational has struggled into the emotional; sentiment has supplanted sense and blind impulse. But Tamas too partakes of good. It contains within itself potentially both the Rajas and the Satva, which only require to be evolved from it. It is the necessary *basis* without which they could have no place. The problem to be solved in greater or less degree by every human soul, is, how shall the Tamas be changed into the Satva, or penetrated and ruled by it? How shall matter (Prakriti) reascend and become spirit (Purusha)—how shall the gross darkness and stolid stupidity of the three or the animal be illuminated into self-consciousness, reflection, reason, knowledge; the brute self-concentration be kindled into universal sympathy and love; the blind instinct and coarse desires of the brutish nature be

sublimed into the eternal conscious principles, self-renunciation, and pure ideality of the divine life?

This can be accomplished only in one way, and that way lies through Rajas (action, Mind)—the life of passion, *the life of suffering.* The result of every passion of our nature, even love, nay, of love more than of all others, is suffering and sorrow. The first awakening of unconscious matter into the consciousness of mere animal life is through physical pain; and the process is carried still further by the mental suffering which is the very nature of the soul's emotional life. Through the anguish of the fire alone can the black coal of the mine become transmuted into light. And so the sorrow and anguish, which result inevitably from the passions in the Rajas, or emotional life, constitute the purifying fire designed to purge away the dross of the titanic (bestial) nature, and transmute it into pure Satva, where purity, goodness, and truth are predominant. Brute appetite and blind impulse are first superseded by passion. Passion working, through sorrow and the reflexion and sympathy which sorrow begets, its own extinction, finally merges in and is swallowed up in love and absolute resignation. The feeling soul compelled by suffering into a profounder self-consciousness and reflection, passion has risen into reason and knowledge. Self-knowledge, reasoning outward, progresses into universal sympathy. The life of emotion reaches the consummation, and all other passions expire in giving birth to an *eternal* sentiment of justice and love, which are ultimately one.

Beyond the isolated Satva quality, it is taught, is a sphere called *pure* Satva, which must be considered to denote *essentia pura,* pure Being, pure Truth, pure Goodness—viewed as one simple *Essence.* It is attained when all isolation is renounced, when *Satva,* re-entering predominant into the Rajas and Tamas, and penetrating them with its influence, all three isolated rays coalesce into pure universal light and a consciousness of divine re-union. When man becomes a God—when the plastic, and the emotional, and the ideal become absolutely ONE, and there is, properly speaking neither Matter, nor Spirit, nor Soul, but something which is all and yet none of these, it is called constant or eternal Life. Or, if you will, it is called the true Hindu trinity in unity—Satchitananda, "Solidarity of Being, Thought, and Joy."

# YOUTH-COMPANIONS ASK— AND ANSWER

*IT is often said, and written, that if a person is sincere, even though he is on the wrong track now, his sincerity will lead him to the truth. This statement seems to us too easily repeated, even though we feel its validity. The difficult thing about this question is, how do you define sincerity?*

(*a*) A sincere person might be termed one who is honest with himself, and, because he is so, he can be free from hypocrisy. It is only the quality of naturalness or genuineness which prevents sincerity from faltering.

Recently there has been a great influx of people returning to churches. To quote from an article in the *Reader's Digest* for March: "As of the beginning of 1955, church membership has rocketed from 50 million in 1929 to more than 95 million—a gain of 90 per cent, while the population was increasing only 31.4 per cent." From this one might be led to believe that a sudden spiritual change is taking place, a search for knowledge. This *may* be true. Maybe people are evolving to a higher plane of thought. Yet if the change is "sincere"—conceived in the idea of brotherhood and for the welfare of all men—wouldn't it be logical to expect a lessening of hate, prejudice, and fear?

Hate, however, is still the key word today in our propaganda against communism; prejudice still flourishes, and fear is steadily growing from the idea of destruction by atom and hydrogen bombs. Instead of attempting to destroy fear by ethical means, many people may simply be selfishly looking for security and comfort—and the closest thing in reach has been the church.

The sincere man does not need frightening or stimulating events to begin his search for truth. It is natural to him to search. Although he may be sidetracked from the one road many times, his *wanting* to know will leave his mind open, enabling him to recognize greater truths when he finds them.

(*b*) The definition of "sincere" found in the dictionary reads: "Honest; free from hypocrisy or dissimulation; being in reality what it appears to be; genuine." The definition of "hypocrisy" is: "Act or practice of feigning to be what one is not, or to feel what one does

not feel; esp., the false assumption of an appearance of virtue or religion; canting simulation of goodness." Probably the point of confusion—or rather touch of oversimplification—which is felt in the question's statement comes from the much abused word "sincerity." To not feign to be what one is not, in some part of our consciousness or "subconsciousness," or to pretend to feel what one does not feel, is no simple matter. In fact, "feigning" is not only what psychologists find a common denominator for disturbances common in our times, but also, on the other side, truly "knowing thyself" is a supreme goal.

Being sincere is really something which we are all working toward and we become more sincere by degrees rather than just deciding at some point to "Be Sincere!" Sincerity is an attitude of mind which must of necessity permeate our whole being, requiring much discipline and struggling—all sorts of efforts which, perhaps, we do not carry in our minds as belonging to "sincerity." A child is very often sincere, and it is this in him, more than any other quality, perhaps, that is so appreciated by adults. But as the child grows older and more of his being is incarnated, and his Karma and general character begin to manifest; he all too often becomes cynical—frustrated by the hypocrisy of society as it stands in the way of his efforts to understand himself; and thus he finds that he wishes one thing, but environment demands something else—so he "feigns to be what he is not."

There is indeed a great deal of discipline and struggle involved in becoming a person of sincerity and a seeker after truth. H.P.B. wrote that "since truth is a multifaced jewel, the facets of which it is impossible to perceive all at once; and since, again, no two men, however anxious to discern truth, can see even one of those facets alike, what can be done to help them to perceive it? As physical man, limited and trammelled from every side by illusions, cannot reach truth by the light of his terrestrial perceptions, we say—develop in you the *inner* knowledge. From the time when the Delphic oracle said to the inquirer 'Man, know thyself,' no greater or more important truth has been taught. Without such perception, man will remain ever blind to even many a relative, let alone absolute, truth. Man has to *know himself, i.e.,* acquire the *inner* perceptions which never deceive, before he can master any absolute truth. To approach truth requires, first of all, *love of truth for its own sake,* for otherwise no recognition of it will follow. And who loves truth in this age for its own sake? How many of us are prepared to search for, accept, and carry it out, in the midst

of a society in which anything that would achieve success *has to be built on appearances, not on reality, on self-assertion, not on intrinsic value?"*

So it is not the quoted saying that really bothers us, but rather that some people seem to think sincerity can be put on or off like a coat. It is a quality which requires much knowledge and discipline before it is genuine and stable.

Perhaps one more thing could be said about the attaining of sincerity: the values one decides to hold should be those which *he himself* has selected, not what someone else has already decided upon as being right. Ideas, attitudes, values—all should be evaluated from their base, in relation to one's own life and needs, as well as to their ultimate theoretical good for mankind and its growth.

*The idea of infinity is terrifying to some minds. Why is this?*

It is often said, one who fears does not know. It seems that the idea of infinity, when realized by an adult, may be comparable to that of a young adolescent, finding himself suddenly cast away from the innocence and security of his childhood into a huge and frightening world. People and things seem big and terrifying until he becomes familiar with them and understands them.

A man, suddenly realizing the idea of infinity, is put in much the same position. He has lost his so-called "wall of security" in familiar things, and must do either one of two things: realize his discovery and see in it the unending chain of knowledge and wisdom that can be obtained, or let it become so terrifying that he tries to retreat behind the same wall again—imitating a state of innocence which no longer is truly natural to him.

*Emotionalism is to be avoided as an extreme, yet the emotions must have their place in our natures. What is emotion? What motivates it? Are we ever justified in following it? Do the adepts experience emotion?*

Emotion is the power of feeling, of sensibility and sentiment. An "emotionalist" is a person whose feelings are easily excited, or, in ethics, one who bases his theory of conduct on the emotions, as in making pleasure or happiness the supreme end. Emotion, in many cases, causes sensation, which is a conscious state resulting from the stimulation of some organ of sense. A sensation is that peculiar modification of consciousness which is ordinarily developed on occasion of

the excitement of some organ of sense by the action of external stimuli. It is a condition of mind resulting from an inherent feeling—called emotion. While sensations are connected with the body, emotions (joy, grief, etc.) are wholly of the mind. As most sensations are positively agreeable, or the opposite, they are nearly akin to some emotions, such as hope or terror, or such passions as anger and envy.

As said before, emotion is the power of sensibility. Sensibility is the capacity of sensation and rational emotion, as distinguished from intellect and will. It is a susceptibility to (1) sensitiveness to mental impressions, sometimes undue or abnormal sensitiveness! (2) sensitiveness or degree of sensitiveness to external influences, as a change of conditions. In popular use sensibility sometimes denotes a capacity of feeling of any kind; as, sensibility to heat or cold; sometimes, a peculiar readiness to be the subject of feeling, especially of the higher feelings—as the sensibility of the artist or the poet; a person of great or fine sensibility. Sensitiveness denotes an especial delicacy of sensibility ready to be awakened by the slightest cause.

The highest sentiment, different from sentimentality, is an emotional power—that form of feeling in which the soul responds to the good as it comes to man directly through his rational nature, emotions awakened by things that appear to have worth.

While we have explained what emotion is, the question arises as to what arouses emotion, and if we are ever justified in following it. The cause of emotion is usually different from thinking. People who have strong emotional feelings, such as fear, etc., mostly react without thinking first, and therefore cause, in many instances, disturbances in their lives and in the lives of others. If a person is able to think through the act suggested by emotion, he accordingly will find more peace of mind and might apply those thoughts in another instance. However, it is necessary that we understand, and, in many cases, respect emotions, in order to be able to appreciate the feelings of our fellow men—and consequently be in a position to help them. Whereas if we were entirely unresponsive to emotions, we might not have the capacity to put ourselves in another's place. The essential point, however, is to raise our state of mind above emotions without losing the ability to live through them. We may imagine that adepts experience emotion in this way.

# THE ANATHEMAS AGAINST ORIGEN

## I

> Men and parties, sects and schools are but the mere ephemera of the word's day. TRUTH, high-seated upon its rock of adamant, is alone eternal and supreme. —*Isis Unveiled*

NOT one in a million perhaps of all those who call themselves "Christian" has the faintest conception of the history surrounding the early beginnings of his Church. Almost everyone is familiar with what is recorded in the New Testament concerning the differences of opinion that arose between Peter and Paul. But how many are aware of the fact that the cleavage here commenced, continued to grow; that for several centuries after the time of Jesus the best and most prominent of the Church Fathers were irreconcilably divided among themselves on issues of basic doctrine? How many even know that in order to retain power and authority, the dominant sectarians inaugurated a custom never before known in the recorded annals of religious history—the custom of *anathema?* These men were too narrow and dogmatic in belief to allow room within the Church for natural divergencies of opinion, which alone could have made of Christianity a vital and healthy organism, and the result was a course of action diametrically opposed to the principle of tolerance reflected in the life of their supposed inspiration, Jesus of Nazareth. Having no faith in their capacity to win the adherence of thinking minds, the Church Fathers used *anathema* for the purpose of "persuading" those who could not be converted, and of silencing those not to be persuaded.

A central philosophical figure of this particular phase of Church History, the individual who contributed more perhaps than any other person to the true health and vigor of the living Church, was Origen—philosopher, scientist, saint. Through the study of comparative religions, and especially with the help of Greek and Oriental inspiration, Origen sought to establish Christianity on a philosophic basis by showing the fundamental ideas beneath them all to be the same. According

to Jerome, who adopted the words of Didymus, the blind theologian of Alexandria, Origen was "the greatest teacher of the Church after the apostles." This, of course, was before Jerome's enthusiasm for the teacher had cooled. The *Encyclopædia Britannica* says that Origen was "the most prominent of all the Church Fathers with the possible exception of Augustine." However this may be, the Church denounced Origen, and chose to follow the leadership of lesser lights. This decision began a series of anathemas, curses, and excommunications that drove from its membership the best and most elevated minds of the time.

Although Origen lived in the early part of the third century A.D., and although the anathema had been in use since about that time, it is to the sixth century especially, to an event that occurred in the year 543, that the student is invited to give all his attention. For the millennium "beginning with Buddha and Pythagoras at one end and the Neo-Platonists and Gnostics at the other, is the only focus left in History," says *The Secret Doctrine,* "wherein converge for the last time the bright rays of light streaming from the æons of time gone by, unobscured by the hand of bigotry and fanaticism."

The Fifth Ecumenical Council of the Christian Church was held in Constantinople in 553 A.D., and this date is sometimes taken by students of the ancient wisdom religions as marking the end of the "millennium of light" referred to by H.P.B. The *Britannica,* moreover, states that it was at this council that the Church pronounced the notorious "anathemas" against Origen, condemning as heretics all those who believe in and support his "impious" doctrines. The eminent Church historian, Robertson, however (according to *Eirenicon* for February-March, 1944), says that the anathemas were declared at an earlier local synod of Constantinople in 443. In any event, the Emperor Justinian, following the example of the Church, himself proclaimed a series of anathemas employing the following "Christian" sentiments:

> If anyone does not anathematize Arius, Eunomius, Macedonius, Apollinaris, Nestorius, Eutyches and Origen, as well as their impious writings, as also all other heretics already condemned and anathematized by the Holy Catholic and Apostolic Church, and by the aforesaid four Holy Synods and (if anyone does not equally anathematize) all those who have held and hold or who in their impiety persist in holding to the end the same opinion as those heretics just mentioned: let him be anathema.
>
> (The Fifth Ecumenical Council)

> Anathema to Origen and to that Adamantius, who set forth these opinions together with their nefarious and execrable and wicked doctrine, and to whomsoever there is who thinks thus, or defends these opinions, or in any way hereafter at any time shall presume to protect them.
>
> (Emperor Justinian of Rome)

Whether the thousand years of darkness that hung over Europe was due to some force antagonistic to the Church, as is claimed by some religious historians, or to these very acts of the Church itself, is a question no one can decide for another, but which every sincere Christian ought to think about and attempt to answer for himself. Those who believe in "Karma, the universal Law of Justice," are able to detect in this scene what appears a perfect example of the operation of moral cause and effect: by refusing to allow sincere divergencies of opinion *inside* the Church, Christianity, as a result, found itself split, a thousand years later, into a multitude of sects *without!*

One phase of the work of the Theosophical Movement of the present age is the vindication of glorious but calumniated reputations. In *Isis Unveiled* and *The Secret Doctrine,* H. P. Blavatsky spared no effort to call the attention of thinking mankind to the abuses and slander, the tragic injustices perpetrated by the ruling faction of the early Church against its many opponents, among them being Origen. Vindiction of the life and work of Origen, defender of the *true* spirit of Christianity, is long overdue; and this can best be achieved by declaring the true nature and character of Origen's teachings. Unfortunately, little remains of the writings; the works of Origen, with few exceptions, were destroyed. Yet the irony of this particular page of Church history is the astonishing fact that, by pronouncing its curses, the Church actually helped to preserve some of the teachings it intended to destroy.

It is proposed therefore to list the anathemas just as they stand, leaving each individual student to search out for himself the shreds of truth that remain. (In a forthcoming issue, effort will be made to suggest the similarities of doctrine, as here portrayed, between the system of Origen and that of the ancient Wisdom-Religion, or Theosophy. As is so often the case, the doctrines *contrary* to those of Origen —in this instance the anathemas—help to clarify Theo-sophia by contrast. Obviously, though, in such condensed treatment, the writer hopes merely to be provocative.)

# THE ANATHEMAS AGAINST ORIGEN*

The Fifth Ecumenical Council
The Second Council of Constantinople
A.D. 553

I

If anyone assert the fabulous pre-existence of souls, and shall assert the monstrous restoration which follows from it: let him be anathema.

II

If anyone shall say that the creation of all reasonable things includes only intelligences without bodies and altogether immaterial, having neither number or name, so that there is unity between them all by identity of substance, force and energy, and by their union with and knowledge of God, the Word; but that no longer desiring the sight of God, they gave themselves over to worse things, each one following his own inclinations, and that they have taken bodies more or less subtile, and have received names, for among the heavenly Powers there is a difference of names as there is also a difference of bodies; and thence some became and are called Cherubims, others Seraphims, and Principalities, and Powers, and Dominations, and Thrones, and Angels, and as many other heavenly orders as there may be: let him be anathema.

III

If anyone shall say that the sun, the moon, and the stars are also reasonable things, and that they have only become what they are because they turned towards evil: let him be anathema.

IV

If anyone shall say that the reasonable creatures in whom the divine love had grown cold have been hidden in gross bodies such as ours, and have been called men, while those who have attained the lowest degree of wickedness have shared cold and obscure bodies and are become and called demons and evil spirits: let him be anathema.

V

If anyone shall say that a psychic condition has come from an angelic or archangelic state, and moreover that a demoniac and a human condition has come from a psychic condition, and that from a human state

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* Excerpted from *A Selected Library of Nicene and Post-Nicene Fathers of the Christian Church,* Vol. 14, Series 2, entitled "The Seven Ecumenical Councils of the Undivided Church," edited by Henry R. Percival, M.A., D.D. (New York: Charles Scribner's Sons, 1900), pp. 318-20.

they may become again angels and demons, and that each order of heavenly virtues is either all from those below or from those above and below: let him be anathema.

VI

If anyone shall say that there is a twofold race of demons, of which the one includes the souls of men and the other the superior spirits who fell to this, and that of all the number of reasonable beings there is but one which has remained unshaken in the love and contemplation of God, and that that spirit is become Christ and the king of all reasonable beings, and that he has created all the bodies which exist in heaven, on earth, and between heaven and earth; and that the world which has in itself elements more ancient than itself, and which exist by themselves, *viz*: dryness, damp, heat and cold, and the image to which it was formed, was so formed, and that the most holy and consubstantial Trinity did not create the world, but that it was created by the working intelligence which is more ancient than the world, and which communicates to it its being: let him be anathema.

VII

If anyone shall say that Christ, of whom it is said that he appeared in the form of God, and that he was united before all time with God the Word, and humbled himself in those last days even to humanity, had (according to their expression) pity upon the divers falls which had appeared in the spirits united in the same unity (of which he himself is part), and that to restore them he passed through divers classes, had different bodies and different names, became all to all, an Angel among Angels, a Power among Powers, had clothed himself in the different classes of reasonable beings with a form corresponding to that class, and finally has taken flesh and blood like ours and is become man for man; [if anyone says all this] and does not profess that God the Word humbled himself and became man: let him be anathema.

VIII

If anyone shall not acknowledge that God the Word, of the same substance with the Father and the Holy Ghost, and who was made flesh and became man, one of the Trinity, is Christ in every sense of the word, but [shall affirm] that he is so only in an inaccurate manner, and because of the abasement, as they call it, of the intelligence; if anyone shall affirm that this intelligence united to God the Word, is the Christ in the true sense of the word, while the Logos is only called

Christ because of this union with the intelligence, and *e converso* that the intelligence is only called God because of the Logos: let him be anathema.

IX

If anyone shall say that it was not the Divine Logos made man by taking an animated body with a rational spirit (anima rationalis) and VOEPA, that he descended into hell and ascended into heaven, but shall pretend that it is the NOUS which has done this, that NOUS of which they say (in an impious fashion) he is Christ, properly called, and that he is become so by knowledge of the Monad: let him be anathema.

X

If anyone shall say that after the resurrection the body of the Lord was ethereal, having the form of a sphere, and that such shall be the bodies of all after the resurrection; and that after the Lord himself shall have rejected his true body and after the others who rise shall have rejected theirs, the nature of their bodies shall be annihilated: let him be anathema.

XI

If anyone shall say that the future judgment signifies the destruction of the body and that the end of the story will be an immaterial [false appearance?] and that thereafter there will no longer be any matter, but only spirit: let him be anathema.

XII

If anyone shall say that the heavenly Powers and all men and the Devil and evil spirits are united with the Word of God in all respects, as the NOUS which is by them called Christ and which is in the form of God, and which humbled itself as they say; and [if anyone shall say] that the kingdom of Christ shall have an end: let him be anathema.

XIII

If anyone shall say that Christ [i.e., the NOUS] is in no wise different from other reasonable beings, neither substantially nor by wisdom nor by his power and might over all things but that all will be placed at the right hand of God, as well as he that is called by them Christ [the NOUS], as also they were in the feigned pre-existence of all things: let him be anathema.

XIV

If anyone shall say that all reasonable beings will one day be united in one, when the hypostases as well as the numbers and the bodies shall have disappeared, and that the knowledge of the world to come

will carry with it the ruin of worlds, and the rejection of bodies as also the abolition of [all] names, and that there shall be finally an identity . . . of the hypostasis; moreover, that in this pretended apocatastasis, spirits only will continue to exist, as it was in the feigned pre-existence; let him be anathema.

XV

If anyone shall say that the life of the spirits shall be like to the life which was in the beginning while as yet the spirits had not come down or fallen, so that the end and the beginning shall be alike, and that the end shall be the true measure of the beginning; let him be anathema.

## The Anathematisms of the Emperor Justinian Against Origen

Constantinople, A.D. 553

I

Whoever says or thinks that human souls pre-existed, *i.e.*, that they had previously been spirits and holy powers, but that, satiated with the vision of God, they had turned to evil, and in this way the divine love in them had died out and they had therefore become souls and had been condemned to punishment in bodies, shall be anathema.

II

If anyone says or thinks that the soul of the Lord pre-existed and was united with God the Word before the Incarnation and Conception of the Virgin, let him be anathema.

III

If anyone says or thinks that the body of our Lord Jesus Christ was first formed in the womb of the holy Virgin and that afterwards there was united with it God the Word and the pre-existing soul, let him be anathema.

IV

If anyone says or thinks that the word of God has become like to all heavenly orders, so that for the cherubim he was a cherub, for the seraphim a seraph: in short, like all the superior powers, let him be anathema.

V

If anyone says or thinks that at the resurrection, human bodies will rise spherical in form and unlike our present form, let him be anathema.

VI

If anyone says that the heavens, the sun, the moon, the stars, and the waters that are above heavens, have souls, and are reasonable beings, let him be anathema.

VII

If anyone says or thinks that Christ the Lord in a future time will be crucified for demons, as he was for man, let him be anathema.

VIII

If anyone says or thinks that the power of God is limited, and that he created as much as he was able to compass, let him be anathema.

IX

If anyone says or thinks that the punishment of demons and of impious men is only temporary, and will one day have an end, and that a restoration will take place of demons and of impious men, let him be anathema.

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## RATIONALIZATION OF UNTRUTH

What devout religious believer would not lie about some enemy of his religion, if by so doing he might prevent an attack on his faith or because it might possibly benefit by an untruth? The religious believer's conscience would not be "clear" if he did not resort to every devious means to defend his religion.

In 1378, when the infamous Urban VI became Pope, he, as head of the Roman Catholic Church, "made a solemn and general declaration against keeping faith with heretics." How convenient to resort to false reasoning and Jesuitical sophistry to support an untenable premise!

Martin Luther, after admonishing Philip of Hesse to tell a "good stout lie," defends his advice in the following words: "What would it matter if, for the sake of the Christian Church, one were to tell a big lie?"

Macaulay, in evaluating the doctrine, said that "pagans, who had never heard the name of Christ, and who were guided only by the highest light of nature, were more trustworthy members of civil society than men who had been formed from schools of the Popish casuists."

—JOSEPH LEWIS

# ON THE LOOKOUT

## Biochemical Research in Relation to Theosophy

Most theosophical students, perhaps under a kind of "philosophic compulsion," tend to search for natural remedies for physical disorders. Respect for the intricate evolutionary interrelations of the intelligences which make up the body, for instance,—and whatever sort of "karma" is "natural" to it—influences against the casual application of potent drugs.

Today, it appears, studies in microbiology, atomic physics, and nutrition analysis involving distribution of "trace elements" are already providing a better definition of just what "natural" medication means. Trace elements, also called "trace minerals," refer to almost esoteric traces of substances in whatever precise proportion enables them to be directly and immediately available to cells, and assimilable by them in the form ingested. Trace minerals, therefore, begin the process of healing at the causal level, instead of dealing with the gross physical symptoms.

The following citations, drawn from widely differing sources, attempt to show that ideas which were once limited to the fringe areas of orthodox healing—homœopathy, naturopathy, etc.,—are migrating into more secure positions through the researches of biochemists; and that these researches, directed toward one quasi-occult territory, show clearly the identical chemical constitution of man and the universe in which he exists.

## Trace Elements and Atomic Research

To begin with, let us consider some provocative statements from a homœopathist who also speaks competently on orthodox "trace mineral" analysis, illustrating in this way the tendency of "mystics" to become more scientific and the scientists less materialistic.

Dr. Henry W. Eisfelder, in a paper on "Trace Elements and Their Relation to Homœopathy" (*Journal* of American Institute of Homœopathy, Sept. 1954), states that "for several years papers on Homœopathic research have spoken glibly about atoms and how our dilutions and potencies approached the atomic level so that the drug action was altered and thus a possible new explanation for the Law of Similars

was within reach. With the advance from the atomic bomb to the hydrogen bomb, physics has taken over from chemistry and today almost all our explanations must perforce come from atomic physics." Dr. Eisfelder continues:

> Before we attempt to consider such complex substances as the common remedies, which are made up of groups of atoms, each arranged in a distinct pattern, yet often having a relationship of structure and hence action, we must study the individual elements which make up, not only our remedies, but our entire universe.
>
> First let us consider micro-analysis of trace elements and the atomic nature of such samples. A micro-constituent is popularly called a trace-constituent. Traditionally, in the chemical sense, the term "trace" has implied a constituent so small that it either could not be determined or was thought so unimportant that it was not worth determining. Since the extensive atomic research sponsored by the U.S. Government, the significance of the term has changed to mean a minute constituent which can be determined with a high degree of accuracy.

## Biomineral Research

According to Dr. Eisfelder, there are several methods of measuring trace elements in human blood, but as yet equipment is not available to measure the energy released when the atoms are exposed to the slow pulsation rate of the human body; and it is not even known whether or not "this energy has a specific wave length." It has long been known, however, that disturbance occurs when a "mass of atoms of particular elements becomes greater than determined average amounts."

The direction and results of chemical research, even in H.P.B.'s time, led her to say (*S.D.* I, 553): "By a strong and curious coincidence even our 'septenary' doctrine seems to force the hand of Science. If we understand rightly, Chemistry speaks of fourteen groupings of primitive atoms—lithium, beryllium, boron, carbon, nitrogen, oxygen, flourine, sodium, magnesium, aluminium, silicon, phosphorus, sulphur and chlorine": and she considered these "dominant atomicities" sufficiently important to quote Wm. Crookes as follows:

> As the mighty focus of creative energy goes round, we see it in successive cycles sowing in one tract of space seeds of lithium, potassium, rubidium, and cæsium; in another tract, chlorine, bromine, and iodine; in a third, sodium, copper, silver, and gold; in a fourth, sulphur, selenium, and tellurium; in a fifth, beryllium, calcium, strontium, and barium; in a sixth, magnesium, zinc, cadmium, and

> mercury; in a seventh, phosphorus, arsenic, antimony, and bismuth. . . . In other tracts the other elements—namely, aluminium, gallium, indium, and thallium; silicon, germanium, and tin; carbon, titanium, and zirconium.

"Not only are the chemical compounds the same" [in the universe and man], H.P.B. says (*S.D.* I, 261), "but the same infinitesimal *invisible lives* compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant, and of the tree which shelters him from the sun."

### Current Findings in Biochemistry

In addition to the effort to find medications exactly similar to the chemical disturbance, biochemists are trying to determine the mineral elements governing enzymes. For example, says Dr. Eisfelder, it has been discovered that:

> Carbonic Anhydrates speed up action.
>
> Sixteen enzymes have been determined as being activated by Manganese, and Magnesium is known to activate eighteen others. . . . Magnesium controls acid phosphotase [an enzyme which splits into phosphoric esters] and Manganese dominates alkaline phosphotase. An additional group of ten enzymes is under control of Zinc.
>
> Zinc also appears more heavily in the pancreas than in other organs and we hope to be able to carry on additional tests to see if it is not elevated in diabetes mellitus. Certainly the longer action of insulin with zinc additive suggests that. Zinc concentration in bony fish pancreas is thirty times more than in human pancreas.

### The Realm of Psychology

Metaphor becomes fact as Dr. Eisfelder continues: "The expression 'A heart of gold,' certainly is borne out in the tissue research at M.I.T. Not the faintest trace of Aurum is found in other organs, but a fairly high percentage is always present in heart muscle . . .:

> While Cobalt is in the organic form, not as the ion, in vitamin $B_{12}$, it governs the action of that vitamin in hematopoiesis [formation of blood or blood corpuscles]. In circulating blood, Cobalt is present in 23% ratio of 1 part per billion standard. Tests on several hundred cases of schizophrenia are being done and at first a marked elevation of Copper was noted. This was shown to be an error as that only occurs within a few days of shock therapy after which Copper becomes normal. Without shock all cases have shown elevation of Barium and Silicon and have a general pattern of disturbance. . . .
>
> Phosphorus and Vanadium are oxygen carriers and their presence is necessary for the metabolism of cholesterol.

## INTELLIGENCE OF THE CELL

Since H.P.B.'s day, the idea that cells exhibit intelligence in the way they function has become commonplace among biologists. Biologist Helen H. Neal, in *The Universe and You* (Carlborg-Blades, Inc., Laguna Beach, Calif., 1954), emphasizes this:

> Each living cell is far more than the droplet of jelly-like protoplasm it appears. Each is the center of its own energy cycles. Each is a scene of oxidation, the release of energy and a series of links of ferment actions. Catalysts (substances that produce changes in other substances without themselves being permanently affected by the change) are ready in swarms and in trains, each to take its place in the thousand-linked chain of chemical action. . . .
>
> Within each cell the nucleus, like any master builder, has its "blueprint" plan and can summon its outfit of enzymes (special catalysts) to bring the plan into being. A hundred or a thousand processes may go on within the living cell at the same time. . . . In a complicated organism each cell does its part, each is an integrated energy system which depends for its upkeep on currents of energy passing through it. . . . There is undoubted selectivity of material by the cells.

No wonder H.P.B. remarked (*S.D.* I, 548): "Replace the chemical terms 'Molecule,' 'atom,' 'particle,' etc., by the words 'Hosts,' 'Monads,' 'Devas,' etc., and one might think the genesis of gods, the primeval evolution of manvantaric *intelligent* Forces, was being described."

## MINERALS AND THEIR SOURCE

The foregoing indicates the importance of minerals to our health; and we tend to think that the supply will continue to equal the demand. For, as Dr. Eisfelder says:

> Many of the so-called rare elements are as abundant in nature as those which are generally considered common. Germanium is as abundant as Arsenic; Gallium as Lead; Cerium as Zinc; and Scandium is more abundant than Mercury or Bismuth. From the igneous rocks, the rarer elements find their way into plant and animal matter. The more important role played by trace elements in vital life processes is now well realized, and their determination is of practical, as well as scientific interest.

Recent studies of soil-depletion, however, suggest that this state of affairs may not last indefinitely. Smith and Chapin, in *The Sun, the Sea and Tomorrow,* warn that there is a great loss of minerals which are carried to sea in solution, and that it may become necessary for us to learn to recover them. "Trace elements" needed by the human body

for proper chemical balance, and which are abundantly present in the sea, include potassium, magnesium, phosphorus, zinc, copper, and iron—according to Oceanographer Chapin and Mr. Smith.

### The Occult Side of Homoeopathic Philosophy

Homœopathy is based on the Law of Similars: "diseases are cured (or should be treated) by those drugs which produce symptoms similar to them in the healthy." According to the *Encyclopædia Britannica,* "the identical phrase *similia similibus curantur* ('like is cured by like') occurs in the Geneva edition (1658) of the works of Paracelsus, as a marginal heading of one of the paragraphs. . . . Hahnemann [modern originator of Homœopathy] believed that even after the material medicinal particles of a drug have been subdivided to the fullest extent, the continuation of the dynamization or trituration or succession develops a spiritual curative agency, and that the higher the potency, the more subtle and more powerful is the curative action." Hahnemann says in his *Organon*:

> It is only by means of the spiritual influence of a morbific agency that our spiritual vital power can be diseased, and in like manner only by the spiritual operation of medicine can health be restored.

### Modern Occult Homoeopathy

Homœopathy, however, is split into two schools—those who deny the efficacy of "spiritual" potencies, and those who believe in them. One of the latter, Dr. A. H. Grimmer, has apparently read widely on occult physiology, and has contacted theosophic teachings through one of the many side doors—citing Paracelsus, von Hartmann, and others. In a paper entitled "The Occult Side of Homœopathic Philosophy" (reprinted from the Homœopathic *Recorder*) Dr. Grimmer explains:

> The aspect of our philosophy that deals of the life side of existence in its relation to the form side might be termed occult because it operates within the scope of the imponderable forces of nature.
>
> All energies of the cosmos are vibratory in character and are prior to and causative of all forms and ultimates in matter. Hence the "Life Force" of Hahnemann constitutes one of the distinctive features of homœopathy, because it exists and operates in the sphere of the imponderables.
>
> Unless the physician can perceive and grasp the significance and importance of life processes in the realm of health and disease, his knowledge of the Law of Similars will avail him little in the realm of cure.

> Involved with this "Life Force" are a number of bodies or vehicles intermingling and ramifying throughout and in conjunction with the physical body of man and corresponding to the physical aspects of nature. . . . Intermingling with the physical body of nature and man, is the etheric body comprising four aspects or divisions, each with its specific function to perform in the rhythmic march of nature.
>
> The etheric region of nature and man, while still physical, is invisible and intangible where our ordinary senses fail us, hence material science has no cognizance of this aspect of nature because no instrument has yet been devised to register the vibrations or energies flowing from this sphere. Only the trained clairvoyant can see the energies operating on this and other higher planes of life to be mentioned later on; he can see all the processes of life operating on all these planes of nature separately and in unison throughout all the vast intangible causative realms of nature.

### CHEMICAL AND ETHERIC, NOT ENOUGH

After enumerating some of the "work" done by both the chemical and life ethers, positive and negative, Dr. Grimmer continues:

> If there were only the activities of the chemical and etheric regions of the physical world there would be forms having life, able to move, but with no incentive for so doing. This incentive is supplied by the cosmic forces active in the desire world and without this activity playing through every fibre of the vitalized body, urging action in this direction or that, there would be no experience and no moral growth. The functions of the different ethers would take care of the growth of the form, but moral growth would be entirely lacking. Evolution would be an impossibility, both as to form and life for it is only in response to the requirements of spiritual growth that forms evolve to higher states. . . . As desires and emotions are the driving and activating forces of life, it is easy to see the importance to the homœopathic physician an intimate knowledge of this subject gives him, especially in applying remedies having similar emotions involved in any special case he may be treating.

### FURTHER WORLD TO CONQUER

"But," says Dr. Grimmer, "in nature and in man, there are deeper and stronger forces yet to probe and observe. The world of thought, consisting of seven regions of varying qualities and densities, . . . is the central one of the five worlds from which man obtains his vehicles. Here spirit and body meet." Dr. Grimmer continues:

> In most cases of sickness, the trouble is with the finer invisible vehicles. That is why homœopathic potencies corresponding in fineness and similar in nature to these vehicles can better reach these in-

> visible centers and establish states of harmony, therein enabling the flow of the vital force to restore with its vivifying power weakened cells and tissues throughout the whole economy of the body, from center to circumference, from within outward, from the realms of thought and emotions to the chemistry of the crude body.

## Occult Homoeopathy and Occult Embryology

If we will recall that common homœopathic remedies are "made up of groups of atoms," and that *atoms* are the "form" that Life takes at this submicroscopic level, interesting correlations of Dr. Grimmer's article—where he also mentions "two higher worlds being practically in abeyance as yet, so far as man is concerned"—may be made with a quotation H.P.B. gives from a work on Occult Embryology (*S.D.* 1, 224):

> The functions of *Jiva* on this Earth are of a five-fold character. In the mineral atom it is connected with the lowest principles of the Spirits of the Earth; in the animal, with all these plus the third and the fourth; in man, the germ must receive the fruition of all the five. Otherwise he will be born no higher than an animal.

"Thus in man alone," continues H.P.B., "the Jiva is complete. As to his seventh principle, it is but one of the Beams of the Universal Sun. Each rational creature receives only the temporary loan of that which has to return to its source; while his physical body is shaped by the lowest terrestrial lives, through physical, chemical, and physiological evolution."

## Water—A Mysterious Element

The necessity for water can hardly be over-rated; it is one element absolutely essential to physical life on this globe. From two thirds to three fourths of the earth's surface is formed by water. This would appear to be not only a superabundance of the aqueous element, but a correlation with the tenet that "it [water] is the base and source of material existence" (*S.D.* 1, 64). According to Thales, "water was the principle of all things in nature" (*Isis* 1, 134). It is noteworthy that present-day scientists are admitting much the same idea: "Water stands as one of the most remarkable compounds in nature, upon whose unique properties most of the features and processes of his [man's] physical environment—the atmosphere, the weather, the soil and all living things—ultimately depend." ("Miracle of the Sea," *Life,* Feb. 9, 1953.)

## "CONSTITUENTS UNDREAMT OF"

There are mysteries concerned with this "common" element of nature. H. P. Blavatsky, for instance, states that while "we say water is chemically a compound of Oxygen and Hydrogen, our purest water would be found to yield, instead of its two declared simple elements of Oxygen and Hydrogen, many other constituents, undreamt of by our terrestrial modern chemistry." (*S.D.* I, 542.) Our scientists confess that these constituents are still an enigma in the twentieth century, as witness: "There are other peculiarities of water, still not fully understood, that affect the whole edifice of life on earth." ("Miracle of the Sea.")

## A PROVOCATIVE NOVEL

It is also interesting to note in this connection that the mysterious qualities of water form the subject of a recent "science-fiction" novel, entitled *Beyond Eden.* The author, David Duncan, has apparently occupied himself for some time with speculation on the relationship between water—in whatever original and pure state it may have existed—and the origin of what we call Life. May not, he wonders, water itself be a catalytic agent which stretches across the boundary of what we call "life" and "non-life"—between living organism and lifeless rock?

## "BEYOND EDEN"

The following passages refer to experiments attempting to secure irrigation water from the sea through perfect distillation. The leading character of Duncan's novel describes the awesome results:

> Here we've been removing the salts from sea water. We've exactly reversed the process by which the seas become salty in the first place; and in doing so, we've accidentally brought about the same critical relationship of the dissolved elements out of which life originally came. The result, once more, has been the emergence of life from the non-living. [Through the agency of "living water."]

## BEYOND CHEMICAL ANALYSIS

That the plot of this entire novel revolves around Duncan's reflection concerning the complications and subtleties of water—which correlates with *The Secret Doctrine* and "Miracle of the Sea" statements mentioned—is evidenced by this portion of a conversation occurring early in the book:

"Pure water is $H_2O$," said Bannerman.

"That formula signifies a relationship between the quantity of hydrogen as compared to oxygen," said Germaine. "It doesn't necessarily mean that each water molecule is made up of two atoms of hydrogen and one of oxygen. Some molecules may be quite complicated—twenty hydrogen atoms to ten of oxygen—and still retain the quantitative ratio. However, pure steam consists only of the simple molecules; the complex ones break up as the water evaporates, and in my opinion that's why heat destroys the influence of living water.

"A few of us *knew* that the water, in one particular state at least, had the power to stimulate life. Under some conditions, did it also possess a negative power to induce a quicker death? But did this necessarily imply an unknown substance in the water? Living protoplasm can react to many forces at a distince—to light and sound and gravitational forces. Perhaps the water was only the medium through which the unknown force passed, leaving no trace of itself behind."

## The Shadow of Something Higher

A subscriber, stimulated by correspondences between the *Life* article and Madame Blavatsky's discussion of "water" in *The Secret Doctrine*, has undertaken some further correlations:

While we are far from understanding the true nature of water—aside from noting a suggestion that it is a correlation of Electricity—we can be certain that it is not just a *simple* compound. It would rather seem that the problem will never be resolved without the help of "metaphysics and mysticism," as H.P.B. implied. An occultist, apparently, considers the *chemical* content of water its least significant characteristic: its essential nature must be sought on inner and higher planes.

In esoteric philosophy, water—as we know it—is a shadow of "something higher" on a preceding plane. It is but the visible garment in which, we are told (*S.D.* I, 401) masquerade invisible Cosmic gods. Water is a phenomenon, whose noumenon science does not even suspect. All the resources of science have failed to isolate the "soul" of a drop of water—although scientists have so frequently noted the wonderful capacity of water for storing solar energy and its properties in solution that it would seem they *should* have surmized that water might be something more than *merely* $H_2O$.

If we will forget for a moment our familiar concept "water" and recall that ancient philosophers considered Water as the "first cosmic element," and remember further that "Chaos," "Dark Waters of Space," "Darkness," etc., are synonymous with Water, we will realize that we are dealing with a deep and mysterious subject. H.P.B. tells us that "Water" is used in a "generic sense" by Occultists in dealing

with cosmogonies, where it plays the "same important part" in all (*S.D.* I, 64)—the "Great Deep" symbolizing the "female Soul of the World" which, when impregnated by the "breath of Darkness," or the "fiery serpent," produces cosmic matter (*S.D.* I, 74). These considerations must awaken in us a sense of the vastness of the Esoteric Doctrine.

## COROLLARIES WITH EVOLUTIONARY PROCESS

In considering "water" in relation to "Rounds," we understand that under cosmic law "water" preceded "earth"—neither elements being the same as those we know. Our geological earth "had no existence before the 4th Round, hundreds of million years ago" (*S.D.* I, 252fn)—this solid state presumably developing from the aqueous condition of the Earth. It seems quite logical that each Round would bring into manifestation a *new* element. Such an assumption accords with the teachings of Theosophy that as we come down the ladder from spirit, each step becomes denser and "darker." We are not to infer, however, that water did not exist before the Third Round; but only that "the centers of consciousness (destined to develop into humanity as we know it) of the third Round arrived at a perception of the third Element Water" (*S.D.* I, 252).

## SYMBOLISM

We are told that the "Lotus and Water are among the oldest symbols" (*S.D.* I, 384). Included among these symbols, is the curious one that Water typifies Wisdom and also Deity. This belief is recorded in the natural beauty of Chinese expression, as well as in the more austere Scandinavian phraseology. "The great Dragon of Wisdom is born of Fire and Water, and into Fire and Water will all be re-absorbed with him" (*S.D.* I, 470); and "Mimir 'drew the highest knowledge from the fountain, because the world was born of water; hence primeval wisdom was to be found in that mysterious element'." (*S.D.* I, 402.)

"Water" is often found in allusions to Solar Gods; and aquatic fowls and animals are held sacred to many of the higher, as well as lesser, gods and goddesses of antiquity.